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WEEKLY REVIEW.

—THERE is not now a "land of Israel" in the sense in which that expression is used in the Bible. The promises that speak of a land of Israel speak of a country occupied by the faithful descendants of faithful Abraham, separated from, and on all hands surrounded by Gentiles, children of wrath, aliens from the commonwealth of Israel. Israelites are the elect of God, witnessing to God, worshipping God through sacrifices, in the temple at Jerusalem where God is pleased to meet with the worshipper. The promises are couched in the language peculiar to the Jewish dispensation, when the favour of God was specially manifested by giving the Israelites victory over the surrounding foes. There was no other language in which those promises could be couched, for there was no other in which they would be intelligible. The land of Israel, in the old sense, is now an impossibility. Not only would the former things have to be restored as regards Israel, but also as regards all other religions. *Israel was the elect nation*, the only one having a revelation. The temple at Jerusalem was destroyed when Christ died and the vail was rent. God is now worshipped in spirit and in truth, every where. It is a marvel that commentators should so generally fail to perceive that the promises relate to believers and to blessings such as believers can appreciate. The Jews who were converted in Apostolic times were converted to New Testament views, and learned to find in Christ all things that pertain to life and godliness. When a Jew has come to the knowledge of the Messiah, he finds little attraction in the scheme that would reconstitute the ancient condition of things.

—SOME believe with Paul that godliness is gain; many more believe that gain is godliness, an unequivocal proof of the blessing of God. Blessed be ye poor, said Christ to his disciples; blessed be ye rich, says the world to some who are found in our modern churches. The London *Spectator* had an article lately, interwoven of statistics, showing that at the very lowest computation the Jews of London have per head about *two and a half times as much money as the non-Jewish residents of the country.* There are 47,000 Jews in London with an average income of £82 each. For the United Kingdom the figures for the community generally give only £35. Where there is a comparatively small and exclusive body in the midst of a large community, there is a mutual bond that enables them to help each other and combine for the advancement of their own interests. It is so with the Parsees in Western India. Their average income is doubtless a good deal above that of the average Hindu. It is very agreeable to them to think of this as an expression of God's distinguishing favour, but they to whom the Bible is God's Revelation are warned against taking such a view as this. See Luke 16: 25.

—WHAT were said to be full lists of the passengers on board the *Tasmania* at the time of her wreck were published, and when we found that the names of some friends of ours who had sailed in that vessel were not included, we were glad, supposing that they had taken the Brindisi route. But it now appears that they were on board and that the lists were defective. We have this Postal from the Rev. J. M. De Loss Tompkins, Liverpool, May 6th: "We have reached Liverpool quite well but tired and solicitous. The perils of the deep are more terrible since our sad experience with the ill-fated *Tasmania* We met Bishop Ninde in Paris, and got some money to go on to London, where we got means to clothe and advance ourselves homeward. We met very kind friends in London, and have every reason to thank God that we escaped with our lives, though we lost every thing else, except our night clothes. Mrs. Tompkins walked 8 miles on the island of Corsica, in stocking feet. Miss Mansell with feet wrapped in pieces of an old blanket. All are comfortable now." Miss Mansell's letter to her parents appears in the *Indian Witness* We make an extract or two It is a marvel of marvels to us that not a passenger was lost. The "little Margy" is the child of Mr. and Mrs. Tompkins:—

On the side on which the ship struck, the boats were all smashed, and from the other side it took an hour to get the smallest boat down and launched. It took four hours to get the life-boat down. Dear little Margy was thrown into the first boat that went off, leaving her father and mother and all behind. By this time Mrs T, the baby, Alfred and I were clinging to the gangway, waiting for the second boat; the waves dashing madly over us all the time. It took over two hours to get the second boat down. If you could have seen how the children were thrown into the boat and how the women had to leap! The swell was so terrible that even with ropes it was almost impossible to bring the boats near to the ladder. One boat was dashed to pieces against the ladder. I almost went overboard trying to get into the boat, but the second mate caught me and shoved me in. We were ten miles from Corsica, our boat was leaking badly, and the swell and the waves continued. I was crowded into the bottom of the boat, sitting right in the water. While on the ship I expected to sink; when in the little boat I expected to capsize or sink; or dash against the cruel rocks by the shore; or if I reached land I did not know but what I should die of exposure or exhaustion. But you cannot imagine how well I controlled myself all the time! I felt so sure that God would do with me just what was the very best for me: and I did wonder why I did not die when I had typhoid in December last while I was with you —if I *were* to die. It was about 9 o'clock when the boat reached a little sandy bay, and then it took us over two hours to reach an old stone-house that looked like a stable.

Miss Mansell came from America two or three years ago, to work for the Lord in the field where her parents have been so long labouring, and last year was placed in charge of the College for Native girls, originated by Miss Thoburn. A severe attack of typhoid fever seemed to make it desirable that she should return for a season to America. Little thought she or her parents of the terrible scenes through which she would be called to pass. It is certain that they who hold on here *sometimes* fare best. The Rev. Mr. Thomas, senior missionary of the N. I. Conferences, was one of the passengers. When Miss Mansell met him on the island of Corsica, "he had worked so hard with the boats the day before" that he was too exhausted to help her much. We thank the Lord that this party, Mr. Thomas, Mr. and Mrs. Tompkins, their two children, Miss Mansell were (with all their fellow-passengers) carried safely through the perils of a night and day in the deep. When we see the tender care that compasses the path of little ones in this country, and then think of them as being thrown like parcels into boats, we are made to see how much there is of awfulness in life here below. All this peril, this chaos come again, was just in consequence of *a slight deviation from the true course*. There are lessons in this, if we will learn them.

—THE *Bombay Catholic Examiner* is very much pleased with "the comparison which Dr. Lenz has drawn between the Catholic missionary and the Protestant emissary who usurps that title."

Our Lord has pointed out how those who are truly sent by him may be distinguished from those who are not, in the latter part of the sermon on the Mount. Matt. 7: 15-27.

—THE Pope gives his blessing to the proposal to establish a University for Roman-Catholics in America. He says the Popes have always encouraged secular learning. It is religious knowledge that they are afraid of. The one Teacher who is forbidden is Christ. Christ is present with his own people, to the end of the world, by means of his words and by means of the Spirit who gives understanding of those words. Imagine Peter, when the people were thronging to hear Jesus, driving them away, saying, It is not for you to hear the words of the Son of God; you cannot understand them; you will only wrest them to your own destruction. But Christ says, My sheep hear my voice and follow me.

—WE have mentioned the visit of the Rev. Lal Behari Day and his family to Bombay. Mrs Day is the daughter of the Rev. Hormusdji Pestonji, Baptist Mission, now of Poona. We understand that it is on the invitation of some of her Parsee relatives that this visit has been paid, arrangements having been made for the

accommodation of the whole family at the Adelphi Hotel, Byculla. Mr. Day and his family have left again for Calcutta, greatly pleased with their visit to Bombay, and carrying with them—we believe—some handsome presents made by their Parsee relatives, a fact which speaks well for the kindly feelings now entertained.

—A LARGE number of Native Christian ladies and gentlemen, invited to meet the Rev. Lal Behari Day and Mrs. Day, gathered one evening last week at the house of the Pastor of the Free Ch. M. Native Church. It was a very pleasant reunion. In the course of the evening some words of welcome were addressed to the friends from Bengal, and afterwards Mr. Day, partly in reply to questions addressed to him, gave some account of the progress and prospects of Missions in Bengal. We are happy to be able to present our readers with the following outline of Mr. Day's remarks :—

"The Rev. Lal Behari Day, on being asked to state how missionary work was getting on in Bengal, said that the Gospel was making steady though not rapid progress in Bengal. The missionary colleges and schools were not adding to the Church as many converts perhaps as before, the reason being that the establishment of the Calcutta university has considerably affected the character of the missionary colleges. In pre-university days religious teaching formed the most prominent part in the College curriculum. At present religious teaching is thrown on the background, only one hour or half an hour being devoted to it; and the success of mission colleges is estimated, not by the converts they produce, but by the number of B. A.'s and M. A.'s they turn out. In this respect missionary colleges are scarcely different from Government colleges. Nor do the students in these days pay much attention to Christian teaching, that teaching having no value in the University market. The University system of education has, to a great extent, destroyed the Christian character of our missionary colleges. But though there were not at present so many converts from missionary colleges and schools as before, Christianity was making steady progress, Mr. Day thought, in other quarters. He believed that the Gospel was making progress among the lower classes of the population of Bengal. He did not think that the Brahmo Samaj was to any appreciable extent, hindering the progress of Christianity in Bengal; there is disunion in the camp of the Brahmos, and Brahmoism is hardly making progress at present. The best educated Native Christians of Bengal do not take to mission work, because mission agents are not well paid. An educated man has more wants than an uneducated man, education giving him a refinement, a delicacy and an elegance, to which the uneducated man is an utter stranger. An educated Native Christian would exercise self-denial, if he saw the European missionaries exercising it; but lectures on self-denial from the lips of a missionary who lives as comfortably as other men in the world fail to exert any influence on the Native Christian. The result is, that educated Native Christians generally, though not universally, take to secular work; and our mission agents are, for the most part, like David's followers, the halt, the lame, and the blind,—people who are in debt or in distress, and who have not succeeded in getting any berth in any secular calling. Mr. Day believed that this was the character of mission agents in general, though there were honourable exceptions. As to self-supporting churches, there were not many in Bengal, but the Native Christians of Bengal were making strenuous exertions to have such churches. Notwithstanding the drawbacks alluded to, Mr. Day thought that the Gospel was making steady progress in Bengal, and he believed that Christianity would bear down all opposition in the country and become triumphant."

—THE *Indian Churchman* asks the prayers of the Church for James Bell Cox, Priest, imprisoned for Conscience's sake This is the gentleman who insisted on remaining in the Church of England and violating the rules regarding ritual laid down by the ecclesiastical courts of that State-church, and who has thus obtained his heart's desire of posing as a martyr. It is a great mistake to put Mr. Cox into prison. We think that prayer should be offered for Mr. Cox that he may learn to hear the voice of the good Shepherd and follow him.

—WE find the following in the *Anglo-Indian Advocate*:—

The revered editor of the *Bombay Guardian* brings our Sanhedrim to task for lending countenance to an *al fresco*. I would remind him that his Divine Master, foreseeing that people would arise who, observing the letter of His law and killing its spirit, would be likely to ruin the good work He was then beginning, uttered this prophetic warning, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven," thereby barring a cheap and lazy way of getting among the elect.

—R. T. We have mislaid the paper to which you refer. Has not enough been said about the matter?

—A CORRESPONDENT asks us if we agree with the explanation of "his brethren" in John 7: 5, that makes it refer either to his cousins, children of Mary's sister, or to Joseph's children by a former wife; and if we agree with the opinion that the marriage of Mary with Joseph was never consummated. If Scripture required us to believe that the union of Joseph and Mary was without fruit, we would understand the words 'his brethren' as used in a lax way to indicate his nearest of kin, his cousins. But we do not find any such requirement in that Bible. On the contrary when the birth of Jesus is first mentioned in the Gospels, it is in these remarkable terms: "Joseph knew her not till she had brought fourth her first-born son; and he called his name Jesus." Why the inspired writer should have been led to use such an expression as "her first-born son," if there was no second son, we cannot understand. The doctrine of the perpetual virginity of Mary is not in the Bible, but was the invention of a later age. Mary with her other children came to Jesus during his ministry. Jesus entered into our veritable humanity, apart from sin; and God did not mock Joseph by giving him a wife who should be less than a wife to him. And Mary suffered nothing in the estimation of heaven, by becoming the mother of Joseph's children.

—A NATIVE church of 99 communicants wants a pastor and agrees to give him Rs. 7½ a month. A man is found for them, and the Missionary Society, hearing of the sum assumed by the Church, agree to add to it so as to make it Rs. 90. We fear the church-members will remain content with their share of the burden, one-twelfth. These 99 church-members must be poor indeed if they cannot give more than an average of *one anna a month* each. In that case the Pastor's salary will appear to them princely, and will only create a great gap between him and them. There may be as great a gap educationally, but is it desirable?

—ONE of the two young men who have been visiting the colleges and seminaries in the United States, on behalf of foreign missions, with such large promise of results, was born in West India. He is Mr. Robert Wilder the son of the Rev. Mr. Wilder, formerly of the Kolhapore Mission. His companion is Mr. H. Forman, a son we suppose of the Punjaub missionary.

—WE see by Mr. Wilder's *Missionary Review* for April, that the American Presbyterian Board are talking of giving up Ratnagiri as a station. We are sorry to hear it. At least let them only give it up to some other missionary body.

—THE Queen's birth-day was signalized in the Bay of Bengal by a terrible cyclone. Among the vessels lost was the Sir John Lawrence, having on board 750 Native passengers, most of whom were women, pilgrims on their way to the shrine of Jugganath at Pooree, and it is very sad to learn that all of this immense number perished.

—H. E. THE GOVERNOR does not think the time has come for the introduction of Local Option. When will the time come? Are we approaching it? Are we accelerating it? Our own opinion may not go for much, but we think that the time for it came long ago, and that we are receding from the best time instead of approaching it. It will be a more difficult experiment hereafter than it is now. A Local Option law requiring a two-thirds majority, would, we believe, be hailed as a great boon in many zillahs of the Presidency, if not in all, and the country would enter upon a new era of blessing.

—WE were present at a very instructive and interesting lecture on "the Heart, Physiological and Moral," given by Rev. J. S. Stone, M. D., at the Y. M. C. A. rooms a fortnight ago. The time of the Lecture was almost wholly taken up with the heart physiological, and the evidence it furnishes of the wisdom and goodness of God. It seemed to us that the undevout anatomist—as well as undevout astronomer—must be mad. The special provisions made for the securing of special subordinate ends, were indicated, and also the arrangement made for the substitution of new processes under new conditions, as in the transfer from the womb to the atmosphere. How non-plussed would a human artisan be if required to furnish a system of pipes and a fluid to flow in them, the pipes not to precede the fluid and the fluid not to precede the pipes. It is certain that the veins were not made before the blood that was to flow in them, and that the latter was not made before the former.

—WE are glad to say that the Editor of the *Rajmarg*, Mr. Sumantrao Vishnu, has agreed to publish in that periodical, a Marathi version of the series now appearing in the *Bombay Guardian* entitled, "Behold the Man," being a Life of Christ specially prepared for educated and thoughtful Hindoos. The Editor of the *Rajmarg* will be glad to have the readers of the *Guardian* take an interest in that paper and endeavour to promote its circulation. It is in a measure dependent on the contributions of Christian friends.

—WE are sure our Bombay readers will read with much interest the letter that the

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Rev. Mr. Macduff has so kindly sent us. Efforts to reach the educated class of Natives in Bombay by Lectures and preaching services have been made from time to time during the long period of our residence here and even before that. Success, however, has not been so marked but that the missionaries of this place will be thankful to receive such suggestions as are now reaching us. The missionaries are now mostly away at hill-stations, but will be returning in a few days and will, we think, be ready to consider these suggestions.

PSALM II.

(*Communicated.*)

Why do the heathen madly rage,
And people dream a foolish thing?
The kings and rulers combat wage
Against the Lord's anointed King;
Asunder we will break their bands,
And cast their cords from out our lands.

The Lord that sitteth on the Throne
Of Heaven, their folly shall deride,
Then shall He speak in thunder-tone,
And sore-displeased their boldness chide;
Yet have I set the King I crowned
On holy Sion's topmost mound.

I will the Gospel-law declare,
Whereof the Lord hath sworn to me,
Thou art Mine Only Son and Heir,
This day have I begotten Thee.
Desire, and I Thy prayer will bless,
All heathendom Thou shalt possess.

And Thou, as heritage, shalt take
The utmost confines of the world,
With iron rod their idols break,
Like earthen pots in fragments hurled;
Ye kings and judges now be wise,
And learn celestial things to prize.

Adore in fear and calm delight,
Salute the Son to stay His wrath,
Lest though His anger be but slight,
Ye perish from the narrow path,
How blest is every child of dust
That in the Lord reposeth trust.

H. Y. G.

NOTICES OF BOOKS AND REPORTS.

Spiritualism Unveiled. Notes, showing the Testimony of God and Man against Spiritualism. By Lieut.-Gen. Sir Robert Phayre, K. C B., London, R. J. Masters. Price, 3d. Much of the evidence here submitted is compiled from the History of Spiritualism, by the Rev. Mr. Macdonald, an American minister, 1866. What we ourselves have seen of Spiritualism has been mere trickery and deception by those who thought that the credulity of the public could be as well secured by *pretending* to have intercourse with the dead or with evil spirits as by having real intercourse with them; nevertheless, we have not denied the possibility of such intercourse. It is in fact implied in the Scriptures that strictly forbid it. This pamphlet maintains that there has been, from the beginning, unhallowed intercourse with wicked spirits of the occult world. One who had himself been a medium for three years and more, became convinced that it was an unhallowed business and gave it up.

"These spirits could mesmerise my limbs and make them rigid, they could seal my lips or my eyes, could put a ligament round my ancle or my hand, wash my face, or dictate my letters. All this occurred when I *submitted myself to them in a passive state, but the moment I exercised my will they had no control.* Spiritualism as to its facts and phenomena is real; but the practice is, I believe, unlawful, and forbidden."

I would invite attention to *the important statement* that when acting as a medium Mr. Gilling was quite passive; he refrained from all exercise of his will, transferring his powers to the will of the spirit whose agency he sought. It also appears that this possessing spirit had *no power* or *disposition to do him good.* All his Acts (if we except the face-washing) were mischievous and malevolent. In fact, these modern spirits appear to be very close of kin to those who tormented people in the time of Christ and the Apostles, as we shall see presently by considering a few instances taken from the New Testament.

As clearly brought out in this instance, the surrender of the will is the turning point in *spiritual matters* whether for good or evil. It appears, that just as the body of the believer in Jesus becomes the temple of the Holy Ghost, when he yields himself to God to do his will, so does the body of the spiritualist medium become the temple of the devil or of one of his evil spirits, when he yields himself to Satan to do *his* will.

The opinion is advanced that the developments of spiritualism have generally taken place in connection with some great religious movement.

The Spiritualism of the present day is traced to the Fox family, in Central New York, in 1848. Perhaps there is hardly anything in all history to equal the rapid spread of this system. It does not come to men with any severe code of morals, or lofty revelation of God, the attention of people is given to sinful beings like themselves, and as water cannot rise above its own level, so there can be nothing elevating in a system like this. It favours the development of what is low and sensual in man. No Christian can have anything to do with it, without apostasy. It is said that there are millions in America who have identified themselves with this system, turning from the glorious complete revelation of God to embrace the most contemptible myths belonging to the very rudiments of superstition and of heathenism, confirming the Scripture that men love darkness rather than light.

American Madura Mission Report. (2nd Notice.) Some of the church-members engage voluntarily in evangelistic work; *e. g.* at Pulni, 12; at Dindigul, 35.

We receive none to the church except those who give credible evidences of being born again, but we receive into our congregations all who are willing to abandon heathen practices and put themselves under our instruction. Every person who ceases to rub the sacred ashes upon his forehead and attends our services regularly is called a Christian by the people. And too many even of our Christians think that nothing more is needed in order to salvation.

The people of a heathen village asked for two Christian girls of another village for marriage. The Christians replied we will give neither our sons nor daughters to you unless you become Christians and learn to read. The result is that the entire caste of that village is coming over to Christianity and asks for a catechist.

More missionaries, of the right kind, men whose souls burn with zeal to save their fellow-men, are wanted. In September, there was a powerful revival in the Madura Female Normal School. Almost all the 78 girls gave themselves to the Lord. The average contribution for each member of the congregation, was ten annas a year. From the Paramalei Institution, 21 out of 22 candidates passed in the Middle School Examination. Matriculation, 8; F. E. A., 4.

The Indian Female Evangelist. April. J. Nisbet & Co., London. This number contains an article on Native Christian Girls' Schools in India, by Miss Keay. Notes from Patna, An interesting account of the late Mrs. Anderson of the Free Church Mission, Madras, Letter of a Native Lady, with other interesting matter, including reports from workers. The following touching story of the famine days, is from Mrs. Harding of Sholapoor:—

I love to recall the interesting look of the mother, as she told me briefly the story of her second boy, Tuka, during those trying days. "Even now," said she, "my heart is wrung with anguish, as I think of him." The parents were away one day in search of food, and the little one, being hungry, went into the village to beg, his home being just outside the town. While there, he fell into a little well, which fortunately was dry at the time. He was taken out by a woman who asked him who he was. "I am a Christian," was the quick reply. On the return of the parents, the mother was startled to see him coming to meet them with his head all bound up "What is the matter with my little one?" she said He told his story. He was evidently severely injured, but he was brave and patient, and so he continued for about a fortnight. Then, one day, the child began to talk of going *Home.* The mother felt a strange sickening at heart. What can my child mean? she thought. But it was too plain. He was slipping away from her. Her tears flowed fast, but the boy said with great calmness, "Father, mother, brothers, do not weep?" "Do you believe in Jesus?" asked the father "Oh yes!" replied the little one, "and Father," continued the boy, "never turn any one *hungry* away. God will not suffer you to want." "I am going to my Saviour now," he added. A little later the little one was at *rest*, safe with Jesus, where he will *hunger* no more, for the Lamb Himself "shall feed them," "and God shall wipe away all tears from their eyes."

Woman's Work for Woman. Presb. Church Missionary Societies. 23, Centre St., New York. This well-got-up and nicely-illustrated magazine has a large variety of interesting contents, bearing on the subject of Woman's Work in Foreign Lands.

Addresses on Missionary Topics. By Robert N. Cust. Here are three addresses; I. Missionary Heroes in Africa. II Native Teachers in Polynesia. III. The duty of the Youth of England. Mr. Cust was a member of the Indian Civil Service, but has long been known as a most painstaking and earnest student of the great cause of the worlds's evangelization. These addresses well deserve the permanent form which is here given them. The first of them closes with these words:—

I often think of that famous scene in one of Walter Scott's romances, where the clansman and his seven sons all fell for their chieftain, stepping forth gladly into the gap, and crying, "One more for Eachim!" So it is with the

reserve forces of missionaries. "One more for Christ!" And how much better to have young lives and treasure spent by the Missions in trying to save African souls, than wasted by the English nation in slaughtering the unoffending and undaunted freemen of the Sudán, for the purpose of maintaining an imaginary prestige of having the strength of a giant without the Grace of knowing how to use that strength as a Christian. Wherefore, seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and press forward more and more upon our bounden duty and service to evangelize Africa. We owe this debt to those who have gone before, that they should not have died in vain. The missionary is indeed the most glorious outcome of the nineteenth century; the honest God-fearing man in the darkest corner of this earth, where he is most wanted, to represent the highest type of Christian patience and morality.

"Oh! that we now had there
But one ten thousand of those men in England,
Who do no work to-day.

Report of the Presbyterian Church, Singapore. Membership rose from 89 to 92. Two new agencies: a Fellowship Association for young men, and a Dorcas Society. Mr. Mac Phee is the minister. This church sustains a Chinese Mission. Native membership 104 adults. Baptized last year, 31 adults and 21 adults were received into membership from China and elsewhere. Hee is a Presb. Church in Singapore, sustaining a Chinese Mission and gathering in one year 52 adults. This is cheering.

Free Church of Scotland's Madras Mission Report. Rev. A. S. Laidlaw joined staff of the Chr. College, and Rev. Geo. Pittendrigh, Professor ditto, has returned from Europe. Dr. Hilles has left on furlough. Mr. Alexander resigned. Mr. Rae and Mr. Peatty have conducted the English services. Mr. Rajahgopal reports the Native Church. Two heathen adults baptized. Congregation is smaller by 2,126 having removed to other churches. Contributions shamefully small. The 2 Evangelists have worked well. At Rozapoorum, 99 communicants. This congregation also underwent some depletion. Treated at the Dispensary, 14,694. In the Chingleput District are 3 churches with 57 members besides as many adherents. The evangelistic work is going all with all vigour. The Industrial School at Walajabad bids fair to be a success. Complaint is made of the rivalry of a Native High School at Chingleput. There are High Schools at several other out-lying places. 18 Girls' schools—9 in the town, 9 in the country,—are favourably mentioned, though the weak point always is that the girls are taken away so early. In the Chr. Female Normal School are 30 young Chr. women. The Chr. College Report speaks of the new Hall as about completed. The tower that fell down has been restored and promises to do better. Entire cost of the additions and improvements, Rs. 136,000. Received Rs. 115,000. Former students have contributed about Rs. 8,000. College fees last year Rs. 48,183. Grants-in-aid, Rs. 18,566. School department, enrolled pupils, 1,052. College, 556. At the F. A. Examinations 79 passed, 8 in the 1st class. Matriculation 94, of whom 14 in the 1st Class. Dr. Miller took charge of the Institution in 1862,—25 years ago.

"The End of the World" By W. J. Steers. This consists of four chapters on the following subjects: The Prophetical Year; the Papal Supremacy; the Cleansing and Restoration of Jerusalem; the Abomination of Desolation.

Divine Life. May. This contains the usual large variety of excellent matter, written by the Editors Rev. Drs. Mahan and Lowrey and Rev. C. I. Moore; also by Capt. R Kelso Carter, Rev. Thornby Smith and other writers. Eliot Stock, London.

An Exposition of Some of the Facts of the Case of Dadaji vs. Rakhumabai, Bombay. *Advocate of India* Press, 8 pp. We noticed this Exposition when it first appeared in the columns of our contemporaries.

Pastoral Address. This is addressed by the Central Conference of the M. E. Church in India, to the ministers and members of that Church. Pointing to a Native Christian membership of 7,000, it recognizes the guiding hand of Providence, while it bids God-speed to other churches engaged in similar work. The Address is brief, earnest, and to the point.

Minutes of the 2nd Session of the Central Conference of the M. E. Church, at Bombay, Feb. 17-19, 1887. The principal measures of the Central Conference were stated by us at the time.

The Jubilee Dawn in Nizam Hyderabad. By Dinshah Ardeshir Talyarkhan. *Bombay Gazette* Steam Press 39 pp. 8 vo. This pamphlet has in view "five thousand patriots in India, warmly discoursing upon native ability for self-government," and reproaches them for "their downright neglect of a large State which its youthful Ruler is striving hard to keep clear of shoals and rocks." "One great cause of the decline of Hyderabad" is the wholesale Mahomedan ascendancy in State ranks." To bring about a reformation in this respect, strong but paternal British action is indispensable, says this writer.

Rajmarg. Pardon, purity, power. This Marathi paper has entered on its second year. The contents of the May number are as follows: Editor's table. A warning to Theatre-goers, by the Editor. Behold the Man, by Rev. Geo. Bowen; Christian Perfection, by Rev. S. P Jacobs. The Holy Ghost, Mrs. Baxter. Subscription, 6 annas a year. Twelve copies, Rs. 3. Manager, Mr. Reuben Aaron Wasker, Byculla, Anglo-Vernacular Press.

American Arcot Mission Report. Rev. Andrew Sawyer, the first ordained Native Pastor in this Mission, died Apl. 20th of last year, after a protracted ministry. The Gospel was preached in 6 065 places last year. 105 Native Assistants appeared for the annual examination. Present staff of the Mission, Rev. W. W. Scudder, D. D.; Rev. J. W. Scudder, M. A., M. D.; Rev. John Scudder, M. A., M. D.; Rev. E. C. Scudder, M. A.; Rev. J. W. Conklin, M. A.; Rev. L. Hekhius, M. A., M. D., with ladies married and unmarried, and two missionary families in America. The stations and outstations number 95. The total of communicants has risen from 1,612 to 1,669. Catechumens, 768. Schools. 95. Scholars, 2,506. Congregations, 5 555 Contributions, Rs. 1,800. The Theological Seminary is to be henceforth under the care of the Rev. W. W. Scudder, D. D Students last year, 77. We hope to notice this Report again.

We are favoured with copies of the following: *Bombay Educational Record,* May. Proofs of our Lord's Divinity, Rev. N. Goreh. *The Philadelphia,* April. Report of Seamen's Mission (M. E. Church,) Karachi. Christianity and Ancient Paganism; J. Muray Mitchell, M. A., LL. D. Rel. Tract Society. *Rhan-Nishedhakbodh and Hitupadesh. Railway Signal,* May. *Makhzan-i-Masihi,* June 1. *On Guard.* June.

INTERNATIONAL BIBLE STUDY.

June 5.——„——*Ex.* 16: 1-15.
See last Guardian.
June 12.——„——*Ex.* 20: 1-11.

Commit verses 3-11.

Golden text.—"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart"—Matt. 22: 37.

"And God spake all these words, saying, I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage."

He is the Lord thy God. He is Lord unto thee, not merely to the universe. Thou hast acknowledged him to be thine, and thyself to be his. He has been made known to thee as a deliverer. Once thou wast in the house of bondage, and there was no eye to pity and no arm to save; but his eye pitied and his arm brought salvation and in that deliverance he was made known unto thee.

"Thou shalt have no other gods before me." If I am thine then am I exclusively thine. I share thy heart and homage with no other. No other shall have power to sway thee, to direct thy path, to determine the nature and extent of thy service. I share my authority with no other. I share it not with thee. Yet perhaps this was in thy mind, in submitting, that there were certain perquisites of authority which thou wert not expected to give up. There were certain habits which had a hold that could not be relaxed. Apart from these, thy service should be wholly given to God. Nay, this is a false conception of the matter. God is not thy God, if he must share his kingship with thy foolish self. Except a man forsake all that he hath, he cannot be the disciple of Christ, the servant of God. Abraham would not take from a thread even to a shoe-latchet of the spoils of the enemy; self made a full surrender to the Lord, of the throne of his being. Our God is a jealous God and will not give his honour to another. My people shall be satisfied with my goodness. My grace is sufficient for thee. This God showed himself to be our God, by emptying himself and taking upon him the form of a man and humbling himself even to the death of the cross.

"Thou shalt not make unto thee any graven image, or any likeness of anything

in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." From this we learn that they hate God who introduce into his service or blend with it, the worship of images. These may be images of realities or non-realities, of historical or mythical characters; of Hindu gods or the elements of nature or the spirits of just men made perfect, of the Virgin Mary or of consecrated bread. What is condemned is the use of material and visible images. God alone is to be worshipped, and God is to be worshipped without images. God is a Spirit and can only be worshipped in spirit and in truth. God does not consider that to be worship of Himself, which is addressed to images. He says that they who do such things show plainly that they hate him.

They love him who keep his commandments. (6) Here we have Christ's words 15 centuries and more before they fell from his lips.

Next is the commandment forbidding the taking of God's name in vain This is done especially when men profess to be the Lord's, though they are following their own pleasure and consulting their own convenience, offering prayer in his name while really trusting in their own skill or wisdom. Also when men take it irreverently. The Sabbath-day is the day of rest following six days of toil, and this is a day consecrated to communion with God, the contemplation of God, the recollection of his words, confession of sin, love of God's people. It implies the prosecution of a worldly calling six days in the week and its suspension for one day. God has specially blessed it and hallowed it, and those who truly keep it obtain this blessing.

They who love God, love the Sabbath instituted by him for special communion between Him and them. They to whom the Sabbath is a burden and who would feel it a relief to be freed from it, show that they are disposed towards God very much as the servant who buried his talent in the ground was disposed towards his master. Many are glad to have the Day of rest from secular labour, but have not the slightest idea of using it for God; they snatch at it as a means of recreation and entertainment. They show plainly that self is on the throne. Fifty two Sabbaths are given to us every year that we may attain to a better knowledge of Christ, and that our life may be brought into greater conformity with the image of the Son of God, who is Lord also of the Sabbath, the seventh day following six days of secular labour.

The Bombay Guardian.

SATURDAY, JUNE 4, 1887.

SOME REMARKABLE CONVERSIONS.

The Rev. Benjamin Peters of Bangalore sends us some accounts of recent conversions. The following will be read with much interest and much thankfulness to God, we think; the fruits are such as carry the evidence of genuineness with them.

"A young man came to my house one afternoon saying that he wanted to be saved. He was a graduate, yet he was addicted to drink and was specially a slave of opium. I told him that his salvation was finished already, only he must accept it and fulfil the conditions, and go home rejoicing. He looked surprised and said, What are the conditions? I said, the confession and renunciation of all your sins, and you must make up your mind that by the grace of God you will rather die than sin again. He thought about it for some time and then said, Must I part with all my sins? I said, There is no other way. Repent and believe the Gospel, is what the Bible says. He asked if Jesus was able to save him from his besetting sin. Not knowing that he was an opium-eater, I related to him the conversion of a great Opium-eater, through the repetition of the mighty name of Jesus. He replied, I will part with all my sins, and I determine, by the grace of God, to die rather than sin. I said, Let us pray He got down on his knees trembling, confessed all his sins, and told the Lord that by His grace he would rather die than sin again. I repeated to him several passages The words, "The blood of Jesus Christ his Son cleanseth us from all sin," brought light to his soul and he went home rejoicing. As soon as he reached home he threw away his cigars, opium and brandy and gave himself to prayer and reading the word of God. The next day he joined me in prayer and fasting; the Lord wonderfully blessed him and he got so earnest in his supplications that his loud cries brought all my neighbours into my house inquiring what was up and if any one was dying, and when they saw the young man struggling in prayer they were much affected. The next day the young man began to put all his temporal matters aright. He went all over Bangalore to his friends whom he had injured and wronged and made confession and restoration. One man whom he had robbed of 200 Rs. while boarding, he went straight to him and made confession and told him what the Lord had done for his soul; the man looked at him with astonishment and told him to pay the money when it was possible for him to do so. He is going to pay the 200 Rs. soon to that man, a Roman Catholic. He had written to people whom he had injured, to forgive him, and told them what Jesus had done for his soul, and also wrote to all his creditors to furnish him with their bills and told them also what Jesus had done for him. He wrote a very humble letter to his very kind father (an unconverted man) about the work the Lord had done for him and begged his father to forgive him and to give his heart to his Lord. This young man has joined our Church as a probationer and is of much help to me in my work. He teaches in my school and preaches in the streets. In order to receive anointing for work he once waited six days on the Lord, fasting incessantly without eating and drinking."

The next case is that of a Hindoo doctor who was attending one of his probationers. When to all appearance there was no hope of recovery and the doctor had given her up, Bro. Peters prayed for her and told her to continue calling on Jesus. The next morning the doctor found her sitting up and able to converse. This sent conviction to his heart. He sought and found salvation and was baptised by Mr. Peters, and has joined the church as a Probationer.

Even more interesting is the next case. Our readers may remember that some years ago the Rev. Mr. Peters was put in prison by the Bangalore Cantonment authorities for persisting in open-air preaching, in spite of an order prohibiting it. The very official who led the prosecution against Mr. Peters, has now been brought to the feet of Christ, and Mr. Peters has been the Lord's instrument for bringing about this happy change. Our readers will unite in glorifying God for this display of his power and grace:

The late Chief Inspector of Police who prosecuted me so vehemently and obtained conviction of 7 days' simple imprisonment and in default 100 Rs fine, not being satisfied with that punishment obtained a distress warrant to attach my property. The fine was paid. On the first Sunday of May last when I returned from Richmond Town after finishing my Tamil service, I found the Chief Inspector's wife in my house with a very sad countenance; when she saw me she begged me to go and see her husband who had been drinking for 7 days continually and was very bad. I and the young man who had been saved from drink and opium-eating went. We found the man much the worse for drink and rolling in the yard like a mad man. When we spoke to him he could not recognise us. I found out from the servant that his wife had to flee from him on account of threats and constant demands for money to drink and that he had not eaten anything I soon got some hot soup and rice from the servant and fed him. He ate it very relishingly and afterwards lay down. It was now time to have our English service. After the service we went and saw him: he was somewhat sober and said:—

Is that you, Mr. Peters? I have a great opinion of you: if you want you can ask my wife. I eagerly laid hold of this opportunity and preached Jesus to him. When I spoke of Jesus, he was much affected and said—I am a great sinner; I have no hope. Just then the saved young man who was standing by said No, no, Mr. ——, you could not have been a greater sinner than me; you know I was twice on the verge of destruction; you saw me in the hospital, while performing your duty as a Police officer, and you know what sort of a young man I was, and Jesus has saved me and he is ready and able to save you. Then he said to the young man, Are you truly saved? are you in earnest? and are you the young man whom I saw in Bowring's hospital? and when the young man said yes, he cried aloud, "Smith, you have saved me." Turning round he fell on his knees and cried for mercy and sighed and groaned most pitifully. We could not think of leaving him, so we spent the night there and kept on praying and exhorting him to believe in the Lord Jesus Christ. Next morning he found peace and is now a joyful Christian; he has joined our church as a probationer. Two or three days after his conversion I lent him an abridged copy of Finney's Life and Works. One day when I went to see him, as soon as he saw me he burst into tears, he had Finney beside him. I felt the awful presence of God and tears streamed from my eyes. I could not exchange one word with him but prayed and left him crying and sobbing. One or two days after he said,—Mr. Peters, last night I could not sleep at all when I thought how badly I had treated the Methodists and they have been my best friends I was once so enraged that I was almost laying my horse-whip on one of the Methodist preachers and when I heard Mrs. Amanda Smith preach I came out of the church running mad, and said to myself, I have a good mind to pelt these people with bricks, and left the church. This man has joined our church. O praise the Lord!

In January last, Mr. Peters wrote to us that the Lord had been leading him and another brother to give themselves to earnest prayer and fasting for the fulness of the Spirit. Thus we have a new illustration of the efficacy of such prayer.

MR. MOODY'S SUMMER CONVENTION.

Our readers have not forgotten the meeting for Bible Study and Conference convened last summer by Mr. Moody at Northfield, Mass., when some 250 young men from many different institutes of learning spent many days in the investigation and discussion of important religious questions. An Invitation has this year gone forth from Mr. Moody for a much larger convention from June 30 to July 12th, at the same place. It is expected that students from more than one hundred universities and colleges in America, and some from other countries, will assemble at that time, and that the extension of Christ's kingdom among students, and their relation to the evangelization of the world, will come under consideration. Mr. Moody expects that some of the most prominent Bible teachers of America and some from Great Britain will be present and help in the study of the word. In a letter published in the *Christian*, May 5, Mr. Moody says:—

"I hereby cordially invite the Christian students of each of the British universities to be represented at the meeting. Select as far as possible those undergraduates who will return to the university next year, that they may bring back to their follow-students the benefit they may receive. Mr. J. E. K. Studd, who has been in Northfield, and is also familiar with the Inter-Collegiate Young Men's Christian Association work of America, through which this meeting of student is called together, can give you all necessary information."

This is to be not merely a gathering of believers to wait upon the Lord in prayer for the effusion of the Holy Spirit. These brethren believe that earthly parents are not more ready to give good gifts to their children, than God is to give his Holy Spirit to those who ask. They believe also that the Spirit of God dwells in believers, but that he is hindered in manifestation by their defective faith. Mr. Moody knows by experience what unsuspected treasures of power are brought by the Spirit of God to the Christian and brought in vain because of his inadequate faith. Mr. Moody was brought to see this before setting out on his great evangelistic visit to England, and sought and received such a revelation of the grace and power of the Holy Spirit as amazed him beyond measure and gave him the enduement that qualified him for the work of winning 20,000 souls. Mr. Moody believes both in asking and receiving; having asked he turns to the word to receive therein the answer. It is as the Spirit guides into all truth that he guides into all the fulness of the Godhead. The manifestation of the Spirit is given to every man to profit withal. The Spirit takes of Christ and shows unto us, by taking of the word and showing unto us. He glorifies Christ, he convinces of sin, of righteousness, of judgment, he quickens the memory and reveals future things, all through the word. The believer is sanctified by the word, that is, by receiving it in all its applications and surrendering himself to it. So that the true idea of a prayer-meeting is a meeting for prayer and for receiving the answer to prayer through the word. A meeting simply for prayer is a meeting in which God is asked to hear and not to speak.

The convention at Northfield last year was most fruitful, and the great movement of college students towards the foreign field lately mentioned by us, is just one form of the fruitfulness. What is needed now is a great movement all along the line. If one or two thousand young men in the United States are going to offer themselves this year for foreign mission work, the great question will present itself, Where are the funds to send them broad? This will involve either a sad revulsion of the wave of feeling, or the reorganization of a diffrent kind of mission work, more in conformity with apostolic precedent. At all events, we should not fail to notice this remarkable and interesting sign of the times.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I have read with interest Mr. R. Scott's letter in your issue of to-day, and very much regret to observe that that gentleman's feelings have apparently been hurt by my previous letter to you on the subject of work among educated Natives. He evidently imagines that I have attempted to depreciate the work that has been done in the past for the spread of the Gospel of Christ; and he seems to understand my appeal for outside help as casting a slur on the members of the different missions working in the city. Only by supposing some such misunderstanding can I account for the somewhat peculiar tone of Mr. Scott's letter. I fear that I must have expressed myself in very ill-chosen terms, otherwise it would have been difficult to misunderstand me so completely, and for this I must ask pardon. Need I say that nothing was further from my purpose than to depreciate the value of missionary effort? But the fact remains that no special means are, as far as I can learn, being steadily used with the express purpose of preaching the Gospel to the English-speaking natives. I trust that some one will draw up a workable plan and carry it out; and I still think that if those who are *not* missionaries but have the power and the wish to work for the spread of the knowledge of Christ Jesus would help us in this matter, they would probably have much more influence over the class whom we wish to gain than we missionaries could hope to have. In other parts of India I have known this done with good results, and I hope similar efforts will be made here.

In conclusion I would explain that the course of lectures which we propose (D. V.) to deliver are not meant to do more than stop a gap. I am prevented by the nature of my own work from attempting to organise such an effort as I have suggested,—this I carefully explained in my last letter. All that I can do in the way of helping in such good work, I shall be willing to do, if invited. But meanwhile I would again urge the vital importance of a definite and well-sustained effort for the evangelisation of the educated natives being undertaken by some one. If your correspondent is willing to do so, he need not imagine that I am at all disposed to act in a spirit of rivalry. On the contrary I would most sincerely wish him "God-speed" and every blessing.

Very sincerely yours,
Wm. St. Clair Tisdall, L.M.S.

The Lodge, Tardeo,
28th May, 1887.

Sir,—My attention has been called to Mr. Tisdall's letter in your issue of 21st instant *in re* "Work amongst Educated Natives," and as he asks for suggestions in view of starting an effort in Bombay, somewhat on the lines we have followed in Lahore, I feel that a few words descriptive of what has been done here may not be altogether amiss. The only fault I have to find with the very kind notice Mr. Tisdall took of our services is, that scarcely enough credit was given by him to the band of lay-helpers who really form the backbone of the whole enterprise. If in the following remarks I speak in the plural number, it must not be thought that I am presuming to poach on the editorial *We* which is your particular preserve, Mr. Editor, for I shall be literally speaking of a plurality of persons, godly men and women, without whose co-operation nothing has been done or could have been done in the matter.

In many stations throughout India lectures are given periodically to English-speaking Natives; but it seemed to us that there was a tendency to gild or sugar the evangelic pill, as though this class of men could not possibly be attracted without human learning. Now if the simple Gospel is good enough for Europeans, it is surely good enough for Natives,—yes, even for University graduates. Therefore, without for one moment wishing to cast a slur on the course pursued by others, we determined to have nothing but hymns and simple evangelistic addresses. This course has not been rigidly adhered to. One or two friends have, with great effect, given one or two really learned lectures *e. g.* the Rev. S. S. Allnutt of Delhi spoke on Pessimism, quoting a whole *catena* of German philosophers, Dr. Caleb has discoursed on Science and Religion, while a few others have lectured at intervals on the same lines: but in the main, our course of subjects may be inferred from the fact that I often give one of my own Sunday sermons—merely making a few needful alterations here and there or adding a few words as may be required. I hope that the effort in Bombay will take the simple shape. Mr. Forman of the American Mission at Lahore, who has had great experience in work of the kind assures me, that educated natives really prefer the unadorned Gospel to any other kind of address—in fact his own meetings in the Rang Mahal, Lahore City, are becoming more and more evangelistic every year. To come to another point, we have found hymn-singing an invaluable aid to our work. A strong and vigorous choir sing four or five hymns consecutively. This is done while the audience is assembling. The Natives are provided with books and follow the hymns intelligently, some even going so far as to join with audible voice. To say nothing of the moral effect of sacred songs, something of the kind is abtolutely necessary to fill up vacant time. Our hearers are unpunctual after the manner of their kind. Some put in an appearance half an hour before even the music begins. These are amused with *Graphics* and other newspapers belonging to the Y.M.C.A. Then during our hymn-singing the Hall gradually fills and the men are barely all seated, when the address commences. A closing hymn follows the lecture and then our lay-helpers go round distributing books. The Bible Society has given us a grant of Testaments, the Children's Mission in England has kindly sent us 1,500 of their publications, the Cambridge missionaries at Delhi have sent their occasional papers, and last but not least the Rev. R. Clark has given us copies of lectures delivered in Amritsar. The liberality of our lay-helpers supplies the rest and I fancy these good people are about the best customers which the Book Depot has in Lahore at least during the hot season. These books are highly prized and it is sometimes curious to hear the sort of works specially asked for *e. g.* a general request was made a few weeks ago far *Foxe's Book of Martyrs!* Sixty of these

were at once given out, but where non-Christians ever heard of this work, it is hard to say. A great disideratum and one which we would be thankful if Bombay friends would supply is the name of a suitable hymn-book. What we want, but have hitherto failed to find, is a collection of hymns purely dogmatic or in other words a book full of teaching with Christian experience left out as being unsuitable for use by non-Christians. For instance as a teaching hymn we may take "O Christ, what burdens bowed Thy Head"—or again "At the NAME of JESUS every knee shall bow."—The repetition of these hymns is calculated to teach respectively the doctrine of Christ's imputed righteousness and the many important doctrines connected with His glorious ascension. As a temporary solution of the difficulty, we are thinking that it may be worth while to have twelve hymns printed in large type on big boards to be hung up so that all may see. One of these will be explanatory of each of the twelve articles of the Creed, in order to give the whole counsel of God according to the proportion of faith. There is only one other point that ought to be noticed and it is this,—We do not feel justified in having prayer with those who are outside the pale of Christendom; but as no work can be expected to succeed which is not interpenetrated by prayer, our band of workers are accustomed to retire into a side-room at the conclusion of the service when the Pastor of Holy Trinity Church (Padre Yacub Ali) prays in the vernacular.

This work has been associated with so many happy hours in our own experience, that I am sure my fellow-helpers (if consulted) would join with me in wishing that the good people of Bombay may speedily embark in some venture of the kind, which may our Lord abundantly bless.

I remain,

St. Andrew's Parsonage, Lahore, May 28th, 1887. } Faithfully yours, A. R. MACDUFF, Railway Chaplain.

DEAR SIR,—The Christians of Coonoor are indeed fortunate. They have advantages that others do not possess. There are two places of worship. The Church on the hill-top, seen from almost any point, is the Episcopal Church. The chaplain is a truly faithful man of God. His expositions from the pulpit are plain, practical, and to the point. He is an Irishman, and a strong advocate of Total Abstinence. The other place of worship is the Coonoor Day School-room which is used as a Meeting-house on Sundays, whenever necessary on week-days. The pastor of this congregation is a venerable minister of the "Wesleyan Methodists." He is beloved and respected by all. The most prominent characteristic in this dear old man is that he is a thorough student of the Bible; hence his every address is most instructive and edifying. He is also the Wesleyan Chaplain to the troops at Wellington (a station about 5 miles from Coonoor.) A large body of men are marched in on Sunday mornings and a larger body voluntarily march in on Sunday and Wednesday evenings.

Besides these permanent workers there are at least about 20 missionaries (ladies and gentlemen) up here at present for the summer months. These dear friends take services in both places of worship. I have been visiting the neighbouring plantations and preaching the Gospel as opportunity affords. These plantations are within a radius of fifteen miles from Coonoor. Many of the Superintendents have large families, so that they are not often able to travel the short distance to attend a place of worship. Hence they appreciate an evangelist's visit and gladly receive Christian literature. Others are young men, mostly careless, godless fellows, but who are nevertheless as susceptible to Gospel influences as any others. Such work as is done by the Anglo-Indian Evangelisation Society is most urgently needed here all through the year. May God soon open the way for the appointment of a permanent Evangelist here.

I have conducted three services in the School-room, two with the aid of a magic lantern. The first was a lecture on the "Life of Joseph." The second was a Service of Song "The Pilgrims Progress." In the latter I was assisted by some Christian friends and the children and teachers of the Day-school. Both were decidedly successful. We pray that the blessing of God may follow both. At the latter some of the planters (over half-a-dozen) came in. One, an old man who had not attended a place of worship for a long while. When visiting on his plantation I had a good opportunity of presenting to him the salvation of the Lord Jesus Christ. May the Lord send His Spirit powerfully to convince him of his sinfulness and enable him to seek for pardon and cleansing.

To-morrow I start for Khotagherry, a district about 15 miles from Coonoor, and next week I preach at Ootacamund. Will Christian friends pray for a blessing to rest on these humble efforts to extend the Master's kingdom?

Yours truly,
FAWCETT SHAW,
Anglo-Indian Evangelisation Society.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

BOMBAY DISTRICT PRAYER LEAGUE.

AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

June 4—Ps. 37 : 4. "Delight thyself also in the Lord; and he shall give thee the desires of thy heart."
„ 11—Isa. 62 : 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."
„ 18—Isa. 25 : 7. "And he will destroy in this mountain the face of the covering cast over all people, and the rail that is spread over all nations."
„ 25—2 Cor. 1 : 24 "Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand."—(R V.)

WESLEYAN METHODIST SERVICES.
Sunday, June 5th.

Colaba Causeway (opposite Tram offices) 7 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.
Special Service, 8-30 p. m.
Sunday-school, 4 p. m.
Tuesday, Class-meeting 6 p. m.
Wednesday, Preaching 8-30 p. m.
Parel Road, Byculla, 9 a. m. and 6 p. m., Mr. J. J. Staples.
Sunday School, 4 p. m.
Thursday 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

Epitome of News.

SATURDAY, MAY 28.

—*Times of India;* Kurrachee: A public meeting of the inhabitants of Kurrachee was held in Frere Hall yesterday, for the purpose of submitting a memorial to the Government in favour of the speedy construction of a line of railway from Hyderabad *viâ* Umerkote to Pachbadra, on the Rajputana State Railway.

—Hugh D. Jardine, Delhi, attempted to kill his wife, but was arrested.

—*Bombay Gazette:* The latest vagary of our century is the "cult" of the political saint. The Primrose League has lately been holding its "pattern" as they do in Brittany and Ireland on the feast day of the village. On the vigil of the 9th April, the statue of Lord Beaconsfield in Westminster Abbey was solemnly washed down, making him look a lily of purity near Major-General Sir John Malcolm, the Cannings, and poor Pitt, who have no feast day and do not get even a biennial tubbing. From early morning the stream of pilgrims visited Beaconsfield's statue outside Westminster, each worshipper laying a votive offering of his favourite flower at his feet. It smacked rather of a Pagan ceremonial, I must say, to see the dogs and horses decked with flowers, like beasts for sacrificial purposes, but it is satisfactory to feel that their use was purely decorative, no victims, but the pale primroses, being offered on the occasion.

—Madras is likely to have a tramway ere long, as a leading firm there has made certain proposals on behalf of a London firm, which it is believed will be accepted by the Municipality.

MONDAY, MAY 30.

—*Bombay Gazette:* His Highness the Maharaja, in paying a parting visit to his capital preparatory to his journey to Europe, performed an act of great public utility by starting the building of a central market for the city of Baroda.

—Same: H. H. The Gaekwar of Baroda arrives at the Grant Road station this morning,

at 6-40, by a special train. His Highness, who goes to Europe by to-morrow's mail steamer, will be accompanied by a large number of followers. His suite will consist, among others, of four courtiers, including his uncle, and a number of personal attendants. Two medical officers of the State will be of the party, which will also include a priest to minister to the Gaekwar's spiritual comforts. Her Highness the Rani will be accompanied by six ladies-in-waiting. The party in the first instance will proceed to Venice. His Highness will afterwards make a tour through Switzerland, and if his health permits will visit England for the Jubilee celebration.

—Babu Protab Chunder Roy has decided to publish the accounts of the fund for the translation of the *Mahabharata*. It cannot be said that they show the undertaking to be in a flourishing condition. The Government subsidies, the donations of Native States, and private subscriptions aggregate a total of Rs. 40,000 as receipts; but this has practically all been spent, and the work is but one-third through. In other words, Rs. 80,000 are still wanting.

—By the Cyclone in the Bay of Bengal last Wednesday, the Tug *Retriever* foundered and only one was saved, out of 6 Europeans and 18 natives, says the *Times of India*.

—James Payn in *N. Y Independent*: A police constable who suddenly became possessed of £2,000 has drunk himself to death in twenty-four hours. To many people this will seem absolutely inexplicable, but the fact is that to an immense number of the human race drink is their only pleasure, and in general a tolerably lasting one. The sailor who had three wishes granted him by the Fates, and who could think of nothing better than "grog, grog, and then more grog," was not at all an exceptional person, neither was the gentleman who, prostrated on the floor and incapable of swallowing anything more, faintly murmured to his friends: "Pour it over me." The lovers of alcohol can never have too much of it. As a welcome of good luck drunkenness is, among a very large class, universal. The great Duke of Wellington used to tell a story of how he had been moved to send £50 to a poor curate who had been described to him as having all the virtues, and bringing up a large family on that respectable and annual income. "What blessings he must have heaped upon your Grace's head observed some one. "I don't know about that," was the Duke's quiet reply "I only know it was his ruin. He took to drink and died in a week."

—*Overland Mail*; May 13: Mr. Gladstone addressed a meeting of Nonconformists at Dr. Parker's residence at Hampstead on May 11 on the Irish Question.

A very numerous party of Congo State officials, among them M. Jansens, the Governor-General of the State, left Antwerp on May 8 for the Congo by the steamer *Valaanderen*. The expeditions sent out by the Congo Company for the exploration of the Upper Congo and for the study of the project of the Congo railway left by the same steamer.

Anti-Jewish riots have broken out at Kojetein, in Moravia, where, a peasant girl having committed suicide, the old story of the Jewish slaughter of a Christian girl was revived. Although the body was found, and showed no trace of violence, several Jewish houses were ransacked, and the gendarmerie had to use their firearms before order was restored. There has also been an anti-Jewish riot at the village of Budaoers, not far from Pesth. The Magyar farmers having attacked a Jewish family and tried to drive them out of the village, some shots were fired in defence, and one of the assailants was killed.

—The *Victoria*, the first of a series of important additions to the Peninsular and Oriental Company's already large fleet, was launched from Messrs. Caird and Co.'s yard, at Greenock, on May 9. Her dimensions are—length, 483 feet; breadth, 52 feet; and depth, 37 feet. She will register nearly 7,000 tons, and her triple expansion engines are expected to develop 7,000 effective horse-power, which should drive her 17½ knots at full speed. In addition to the *Victoria*, the P. and O. Company are also building at Greenock the *Britannia*, of nearly 7,000 tons; and at Messrs. Harland and Woolf's yard, at Belfast, the *Oceana* and *Arcadia*, of the same dimensions.

The New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted in the Austrian capital in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent.

Florence has been holding high festival to celebrate the unveiling of the grand facade of the Church of Santa Maria del Fiore, which at length completes this building, commenced at the end of the thirteenth century.

—*Indian Witness*: Miss Fannie Byers who has been teaching in the Calcutta Girls' School since she came to India in February, left Calcutta on the 26th for her new home in South India. Miss Byers has made many friends in Calcutta who part with her reluctantly, but she is not leaving the great vineyard. By anticipation, we congratulate our S. I. brother and Madras district.

—The Rev. Mr. Bond, of the M. E. Mission, Singapore, has been obliged to return to America, after a few months in the Mission field, by sickness.

—*Indian Witness*: A terrible crime and serious accident occurred on board the ship *Thalutta*, lying here in dock. Two of her seamen went ashore on the evening of the 25th and did not return until 1 a. m. Neither of them believed in temperance. Reaching the ship they decided to burn her up and actually set her on fire. Before the flames had done much damage, one of the incendiaries lost his balance, fell into the hold, and received a terrible injury. His drunken comrade procured assistance and the plot was exposed. One of the men is in jail; the other is in the hospital. The gentlemen (?) that sold the liquor is at large.

—A more than ordinarily revolting murder has apparently, if the statement of the *Pioneer* is authentic, been committed by three men of the Worcester Regiment belonging to a detachment which is now road-making between Quetta and Kach being encamped about nine miles from the head-quarters stations. These men had been into Quetta and were on their way back when they met a Pathan and his wife. They insulted the woman, and then when the man remonstrated set upon him and deliberately stoned him to death. The women identified one of the men, who thereupon turned Queen's evidence, and the three are now under arrest and awaiting trial.

Tuesday, May 31.

—*Bombay Gazette*: Exchange—We have had on the average a fairly steady market for sterling with latterly a tendency to slightly higher rates. Last Monday closing quotations were 1s. 4⅛d. for demand Bank drafts and 1s. 429-32d. for 3 months' Credits. Closing quotations for to-morrow's mail are:—

Bank Bills on demand		1s. 4 25-32d.	per rupee.
Do. Tele. Transfer		1s. 4⅛d. to 25-32d.	„
Do.	3 months' sight	1s. 4 13-16d.	„
Do.	4 „	1s. 4 27-32d.	„
Do.	6 „	1s. 4 29 32d.	„
Credits	3 „	1s. 4 15-16d.	„
Do.	6 „	1s. 5 1-32d.	„
Documents	3 „	1s. 4 31-32d.	„
Do.	6 „	1s. 5 1-16d.	„
Francs	3 „	1·78½	„
Do.	6 „	1·80	„

—We must favour our readers with an extract from a Guzarati address written by a Parsee and to be presented to Mr. Duxbury, Traffic Manager, B. B. & C. I. Railway:

10. This precious gem of the English soil is known to all by the auspicious name of Jonathan R Duxbury—the hero who has done much good in India.

11 By holding a fit post in the B. B. & C. I. Railway, this brave man has outshone all others by his superior intellect

12 May thousand blessings attend him in the way of his works of intellect and in that of his good religion.

13. People are ready to sacrifice their faithful lives and valuable jewels for him.

14 This high official has produced a work which treats of the laws and rules of the B. B. & C. I. Railway Company. All the Railway employés get much instruction and advantage therefrom.

15. All the cities of India, the thriving city of Bombay included—sing the praises of Jonathan R. Duxbury day and night.

16. For in the beginning passengers had to put up with many inconveniences attendant upon railway journey and the people are gratefully sensible of the advantages and facilities secured for them by his removing these inconveniences.

17 Not a single soul has raised his breath in complaint of the justice dispensed by Jonathan R. Duxbury and from no one of his thousand subordinates has ever emanated a sigh of distress.

18. The popular and good works of Jonathan are known to all and to say boldly the world does not know his equal.

19. The merchants of India sing his praises for his valuable and good suggestions which have been advantageous to India.

20 The merchants are much thankful to this official for they have derived much benefit at his hands.

21. The native passengers of all castes and creeds pray for this official day and night, for he has removed all the inconveniences once attendant upon railway travelling.

22. Thousands of natives of all castes are buried under an immense obligation of his, for they have found good engagements under him.

—H H. the Gaekwar has abolished all remaining transit duties in his kingdom.

—A number of fires of a disastrous character are reported from different parts of Hungary. During the whole of the week before the mail left a dry, hot sirocco was blowing from the south-east, parching up the vegetation, and rendering trees and timber of all kinds, more than ordinarily inflammable.

—*Bombay Gazette*; Rangoon, 29: Lieutenant Tinley, 1st Bombay Lancers, and Lieutenant Pain, Mounted Infantry, this morning surprised and killed Moung Toke, Kyaw Bo, Chan Aye, Nga Hlaing, and thirty more dacoits near Thayetmyo, twelve miles south-west of Meektila. This completely clears out the dacoit leaders in that district.

—*Indian Spectator*: An influential Deputation of European and Native gentlemen waited upon H. E. the Governor at Mahableshwar yesterday noon, with an address in the interest of temperance among all classes of the Native community. The address pointed to the unfortunate fact that drinking habits among the people are becoming stronger and more general, and it implied that this was the effect of the Abkari policy of Government, more especially the system of monopoly. His Excellency received the gentlemen of the Deputation with his usual cordiality and gave a very satisfactory reply to the address,

Examining the Abkari question in larger bearings in the course of his speech, Lord Reay paid an eloquent tribute to the promoters of temperance movement, welcoming English, Scotch, American and Indian workers in the field, and warmly eulogizing the proverbial sobriety of Natives. His Excellency's treat-

ment of the subject was historical and administrative. He glanced at important details and quoted Government records, proving that Government would rather do without Abkari revenue, if such a course conduced to temperance: but as that was impossible, Government tried to check drunkenness by imposing prohibitive rates. Their policy was to raise maximum of revenue on minimum of consumption. The question of sanitation was incidentally noticed by Lord Reay, pure water being a great solvent of the drink question.

—*Subodh Patrika:* It is no doubt a courageous act on the part of the young Maharaja to undertake this distant travel with his wife, especially as it is done with scant sympathy from those who constitute his 'Durbar' or the pillars of the state; for it is said His Highness offered to take with him at his own cost several of the Baroda Sirdars and to afford facilities for the education of their younger relatives there, but met with sullen responses. The restraint put first by Sir T. Madhavrao upon indiscriminate charities at Baroda and subsequently continued by His Highness have not served to render his government popular with the orthodox party, and superstition has already ascribed his present illness to that cause. Therefore it may well be imagined on what side that party would throw the weight of its influence on the present occasion. His Highness is intelligent, observant and shrewd, and we have every hope that the knowledge and information he will gather during his sojourn in Europe will prove beneficial to him and to his subjects in several directions and will thereby compensate the State for the expenses and the people for the present dissatisfaction which it entails on them.

Wednesday, June 1.

—The Str. *Malwa*, with English Mails, left Aden for Bombay, Tuesday, 10 p. m.

—*Times of India;* Allahabad, 31: Mr. Justice Straight to-day sentenced Mr. Samuel C. Gordon, of Jubbulpore, to ten months' rigorous imprisonment for fabricating false evidence. He was acquitted of the other charges, namely, forgery and using forged documents.

—310 guineas have been paid for a single orchid.

— *Bombay Gazette;* Killa Abdulla, 31: Chaman Fort was occupied by a detachment of the 19th Bombay Infantry, under Captain Stevenson, this morning.—All towards Kandahar are quiet, and the natives are friendly disposed.—Supplies are plentiful.

—*N. Y. Evangelist:* Charles R. Ross, the spiritist medium arrested a few weeks ago in Boston for obtaining money under false pretences by giving a materializing seance, has been sentenced to two months in jail. His wife, Hannah V. Ross, his partner in the business, was discharged, the Judge giving her the benefit of the common law exempting women from the consequences of "misdemeanors committed in the presence, and probably by the coercion, of the husband." This is the first time, it is said, that a medium has been sentenced in Massachusetts, the authorities having heretofore ruled that mediums could not be prosecuted for giving materializing seances. Both appeared as "spirits," but were seized in their own flesh and blood. It is time that a stop was put to such deceptions.

Thursday, June 2.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for June published at the *Bombay Gazette* Steam Press. Price, 8 annas.

—*Englishman*: Last Sunday, seven native converts were baptized at the Baptist Chapel, Boileauganj, Simla. Three of the men are from villages in the Patiala district, three are in service at Simla, and the seventh is a young man from Agra. The rite was administered by the Rev. W. Carey, M.B., Pastor of the Baptist Church at the conclusion of the morning service. There have been sixteen converts baptized this season in connection with this Mission.

—A correspondent of the *Bombay Gazette* telegraphs from London, June 1st, as follows:

It is understood that the Government are invoking the assistance of the Pope with a view to relieving them from their difficulties in Ireland, and it is stated that the Marquis of Salisbury has sent the Duke of Norfolk to Rome to negotiate the resumption of relations between Great Britain and the Vatican; the basis of the negotiations being that the Pope should denounce the Parnellites.

The Pope has ordained High Mass to be celebrated in the Catholic churches in England on Jubilee Day.

—Abdul Latif, only surviver of the Str. *Retriever* lost in the recent cyclone, was in the water 17 hours before he was rescued.

—Letters have been received from Dr. Emin Bey of as late date as October 26, 1886.

—The *Dnyanodaya*, referring to the deputation of missionaries and Native gentlemen that waited on H. E. the Governor, with reference to the Abkari laws, says: His Excellency assured the deputation that Government desired to restrain the spread of intemperance, and believed that it was accomplishing it through the present Abkari system. Some modifications were soon to be made which it was believed would further tend to the decrease of drinking. His Excellency gave figures to show that the number of shops where European liquors were sold had decreased and those where country liquors were sold were only slightly increased in the last decade, and he inferred that these facts spoke well for the Abkari system. The principle that was being worked on was "maximum of revenue from minimum of consumption." It was the purpose of Government to place the price of liquors so high as to make it an expensive luxury, but not so high as to place a premium on smuggling and illicit manufacture. The main points in the address of the deputation, however, were hardly touched upon, in the reply. There can be no doubt that the present system encourages liquor-sellers to do their utmost to spread the habit of drinking, and unfortunately their efforts are only too successful in the upper as well as the lower classes. The Governor promised, however, that the Abkari laws should be more faithfully observed in a way to restrain and diminish the evil to its lowest degree possible. We hope the friends of temperance will not leave the subject at this point, but will use their utmost influence to create a pressure on Government and on its officials to make all possible modifications in the Abkari system, as shall tend to diminish the great evil of drink.

—In the *Harvest Field* for May is an account of a great Jain festival at Belagola, where on the top of a hill stands a statue of Gomateshwara, *in puris naturalibus*, 57 feet high. The Editor says: Festivals of this sort will continue to be held, and nobody desires any outside interference with them. But it is important that the State should step in to prevent gross indecency even when it is done in the name of religion. At the festival described above a certain priest of the Jains was moving about day after day perfectly nude. His appearance caused no horror. Men, women and children rushed eagerly to see his sacred nakedness, to prostrate themselves and to offer their gifts. It was probably for him a very profitable exposure. And of course he would find justification for it in the nude image which all had come to worship. But fanaticism should not be permitted to outrage ordinary decency, and we confess unfeigned surprise at hearing that the chief officers of the Hassan District were present and saw this without stopping it. Toleration may go a long way, but surely in presence of this it ought to have found its limit. Those who shut their eyes to it showed themselves strangely lacking in strength and courage, to say nothing of other qualities.

—*Chr. Advocate:* The assassination of Dr. W. T. Northup, of Haverhill, Ohio, by a saloon-keeper, his brother (a post-master), and two nephews, because of his active work in favour of Local-Option, is another instance of the murderous venom of the rum-traffic. The country is in the hands of a band of pirates. They burn houses and churches, shoot down ministers and doctors, and threaten the lives of judges. Yet, let no man by fear be deterred from the discharge of his duty. To awaken the nation to its peril may be necessary to its salvation.

—*Madras Christian Missionary Record;* Travancore Church Council: "Messrs. Sathiadasan and C. Chakko of Mavelikara have mentioned in their joint report an incident which is as remarkable as it is interesting. A dramatic play organised by a Rajah and other great people of Cherukol, a heathen village not far from the residence of the Evangelists, was lately acted in the Cherukol temple for the first time. This drama called "Elamathu Kaly," or the "seventh play," lasted several successive nights, being intended (like other religious performances of the Hindus) as much for amusement as to please the deity. It was proposed that there should be for one night a representation of an Evangelist preaching, and a Brahmin holding a high office in the temple was elected for the purpose. Assuming the dress, tone and manners of one of our Evangelists, this Brahmin appeared on the stage, announcing himself to be a Christian teacher, and invited all present to listen to him. He further challenged such as had anything to object to his words to come forward and state their objections. He then began to speak in praise of the Christian religion and gave a somewhat clear and correct outline of its principal doctrines. The more intelligent members of the audience then made their objections against several points, but these he refuted one by one with such skill and ability that his opponents felt really ashamed and were silenced. After this he proceeded to attack Hinduism, and exposed the folly of idolatry in such a clever and jocose manner as to excite much merriment and was greeted by many of the audience with loud shouts of applause. It may appear strange how such a thing could possibly have happened. But the temple authorities in assenting to the proposal might have intended no more than to have some merriment at the expense of Christianity, while under the excitement of the moment matters unconsciously passed on from jest to earnest, and the conviction prevailing in the minds of many respecting the superiority of Christianity might have led the crowds, just for a while, to forget other considerations and applaud the pretended Evangelist. Mr. Sathiadasan and his colleague had preached in the vicinity of the above temple, and warm discussions had taken place between them and the very Brahmin who acted on the stage the part of the Christian Evangelist as above described.

—Same; Report of the Dummagudem District: When I arrived alone at *Nilakamberu* last February, the head caste man was greatly grieved, for he assured me that they had been waiting for nearly a year for the visit of the lady who had wrought such a wonderful cure last year. I remembered them bringing a young girl to my wife, but as I had a severe attack of fever I did not pay attention and had forgotten the circumstance. However, he assured me that the girl had been very ill and was mad and that no one had been able to cure her, in spite of no expense having been spared. But "we brought her to the lady who listened to our story, cast one glance at the girl, opened her box, took out some medicines and gave us directions. The girl rapidly recovered, is well

and strong now, has been betrothed, the wedding clothes are brought and she is to be married next week. Alas! Alas! If that lady does not come how can we recover." Nothing has won so much attention to the claims of the Gospel in this district as the medical work, and some patients have come in 70 miles, so so that the cessation of this work would be like cutting off one of our hands. The number of patients treated during the past year has been more than 2,500.

Friday, June 3.

—Deaths last week, 406.

—The Rev. Dr. McGlynn, a prominent Roman Catholic priest in New York, whose sympathies with the advanced socialistic doctrines advocated by Mr. Henry George caused him to be suspended by the Pope—an order with which he refused to comply—has distinguished himself and shocked orthodox Catholicism by a personal attack on his Archbishop, of whom he said:—

"He who would teach that all men are not equal that the land is not for all, that we are not one brotherhood, is a sacralegious thief. He would rob man of what God has given him.

"Men who hold high positions in Christian churches, live in marble palaces, are clothed in purple and gold, living like Dives, with dozens starving at their doors; guardians of the Church of Christ, men who are supposed to follow in the footsteps of the Master, condemn the priest who preaches the brotherhood of God and the universal brotherhood of man. (Applause.) Men who call themselves disciples, lovers and even representatives of Him who loved the poor; men who call themselves friends and followers—God forgive them—and preachers of Christ, dare to tell us that we are running against God and the teachings of our holy religion, and that we sin against the commandment which says "Thou shalt not steal" (Laughter.) We are forbidden the sacred rights of the priesthood and are condemned—the priest, all shaven and shorn, and (pointing to George) the prophet, full-bearded and bold. (Laughter.)

"These men, with their people, their fine linen, their marble palaces, their French cooks and dainty little dinners, preach from their pulpits resignation to the poor. (Laughter.) They tell us that poverty is good for the soul. To them the salvation of a soul is accomplished in a hovel with a mud-floor and a few potatoes. This is all very fine, but let this good gentlemen in his fine linen and purple and marble palace eschew his French cook and partake of the more saving meal of a few potatoes. He might save his soul better than if he lived in a palace and fared sumptuously every day. Consistency is a jewel."

—*Bombay Gazette*; June 3: A despatch to the *Times* from its Moscow correspondent says there can no longer be any doubt that Dhuleep Singh has taken up his residence in Russia as the avowed enemy of England, and that he is about to become a Russian subject

It is now positively certain the telegraph has been placed in communication with an important point on the Afghan frontier.

The *Times* in a leader said that the Government of India will look with indifference at the endeavour to play over again the game with the Russian Officer at Merv.

—It is reported that the monsoon broke at Cochin on Wednesday last.

—*Evangelical Christendom*: The women of England have taken a step with which every true patriot and Christian must warmly sympathize. They have drawn up a memorial, to be presented to Her Majesty the Queen, in connexion with her approaching Jubilee, on the subject of the Sunday closing of public-houses. A letter has appeared in the various papers warmly approving of the scheme, and commending it to the membership of the various churches, and which bears the signatures of eminent men belonging to different religious bodies. We trust most sincerely that something may be really effected in the way of putting a stop to so crying an evil. The law commands other business to be suspended, but leaves the haunts of temptation and intoxication to stand open on the only day. In a Christian country this ought not to be.

Selections.

THE OLD FAITH OF JAPAN.

Mrs. J. T. Gracey.

Shintoism was the primitive religious faith of the Japanese, and during a period of a thousand years it was their *only* religion. It is difficult to clearly define it. The Rev. Mr. Griffis declares it to be "simply a cultured and intellectual atheism, with no faith, no Scriptures, no hope; a religion of the Emperor's court and of a large class of the *literati*, and too cold, lifeless and abstract to be popular with the common people."

The word is of Chinese origin, *shin* signifying gods, and *to* a way or doctrine. Foreigners adopt this term, but the Japanese call it *Kami no Michi*, ("the way of the gods.") The term "pure Shintoism," so familiar, is simply the ancient faith as distinguished from the mixture with it of Buddhism and Confucianism.

The three brief and comprehensive commands of the Shinto creed are as follows:

1. Thou shalt honor the gods and love thy country.
2. Thou shalt clearly understand the principles of Heaven and the duty of man.
3. Thou shalt revere the Mikado as the sovereign and obey the will of his court.

There are indications of its having been a species of nature-worship. Their worship of deceased heroes and ancestors indicate their belief in a future state. It has no sacrifices, no place of punishments. Its chief feature is its recognition of certain ceremonial defilements and forms of purification. Kampfer says: "With its absence of a ritual, of doctrinal teaching, of definite objects of worship, it is rather a system than a religion. It is hollow and empty and has literally nothing in it which can influence men's lives. It appeals to no instinct of good or evil and promises no definite destiny."

The Mikado's throne is founded on a religious fiction. He is the lineal descendant of the gods. His heavenly origin has been through all historic days the foundation of Japanese government, and the duty of obeying his commands, without questioning whether right or wrong, is the highest of Shinto dogmas.

The *Kojiki* and *Nihonki* are the two most sacred books. They were written about 725 A. D. These works, though histories, are full of stories of mythology, describing the origin of gods and men. The sacred mirror is the great symbol of Shintoism. In the centre of the shrine of Ise, in the holy of holies of the temple, are found four boxes of unpainted wood resting on low stands. These are the only objects to be found. In each box wrapped in a brocade bag is a mirror, and on festival days these boxes (not the mirrors) are exposed. These temples of Ise are called the "two great divine palaces," and they are to Shintoists what Mecca is to Mahomedans, and a pilgrimage to these forms an episode in the life of every Shintoist. These shrines were not known to Europeans until 1872. Tens of thousands of pilgrims resort to them annually.

They have no form of worship as we understand worship. There are specified forms of prayers, and their form of worship consists in clapping the hands twice, making one or two genuflections, or casting a few coins on the temple floor and burying a charm or relic. They have many religious festivals, but the principal one is called the "general purification," celebrated twice a year when paper figures representing the people are thrown into the river, allegorical of the cleansing of the nation from the sins of the previous six months. They make pilgrimages to sacred shrines. The ascent of their matchless mountain *Fuji yama*, is a sacred pilgrimage and accordingly there are a number of roads to the top. The pilgrims generally dress in white robes and pray to the rising sun while climbing up, for all Shintoists pay homage to the sun.

These priests are called shrine-keepers, and there are about thirty thousand of these officers and over ninety thousand temples or shrines. Until recent years an appropriation was made by the government annually for these shrines. In 1877 the "Department of Religion" was abolished as a separate office, and both Shintoism and Buddhism were disestablished and disendowed by the government.

There are seven household gods which have charge of long life, riches, daily food contentment, talents, glory and love. Their images, carved in ivory, wood or stone, or cast in bronze, are found in every house sold in the stores, painted on shop-signs and found in picture-books.

This old and peculiar system has not now a great hold upon the people of Japan. The Rev. Dr. Maclay says: "Shintoism is not a great obstacle in the path of the advancing religion of Jesus Christ; there is very little not to necessitate any violent opposition to the spread of the Gospel."

Miss Spencer, of Tokio, one of the missionaries of the Woman's Foreign Missionary Society, gives a very interesting account of the conversion of an old woman, a Shinto pilgrim. Some of the girls from the school one day were returning home when they met this woman, who inquired the way to a certain place. They gave her the information. Then they commenced a conversation with her and found out something of her history. She had buried a child a few years before and she and her husband were now walking over the land in the hope of becoming pure and holy so they might meet their child Counting her beads the poor old creature was loud in her praises of her religion. The girls insisted on taking her to the school, and one of them instructed her in the more excellent way. A number of the scholars gathered in the room to pray for her, and while they were yet speaking the answer came and the weary heart found rest and drank in the truth. Seeing her past mistakes, she threw away her beads and her canvas bag received from the priest. Upon the bag was written in Chinese characters the number of holy shrines to be visited before purification could be accomplished, and which she valued above all her possessions.

Miss Spencer when on a visit home recently told this story with great effect and exhibited this bag, which the woman gave her. The old faith has lost its power and the "Land of the Rising Sun" waits for the Sun of Righteousness.—(*N. Chr. Advocate.*)

TO THE CHRISTIAN WORKER.

"*Not by might nor by power, but by my Spirit, saith the Lord.*"

The power for aggression in the primitive church lay in every convert being (1) a worker, (2) a consecrated worker, (3) a "baptised" worker. Let us trace the decadence of this power. It began by the church "grieving the Spirit," and ended in the church "quenching the Spirit." For two hundred years Christianity remained simple, pure, and true to the Sermon on the Mount standard of holiness. But a change began with the third century. The elder became the ruler, the ruler became the priest, the priest became the mediator be-

tween God and man, and the church which, at first, meant *all who loved the Lord*, came to mean the sacerdotal order. By and by the Bishop of Rome became the focus of spiritual power, and the Holy Spirit departed and left the church to the black night of tyranny, superstition, and ignorance; seeking His home, (for He was to abide with us forever), in the obscure devotion of Waldensian testimony.

Luther and the printing press woke up the sleeping and corrupted church. This marvellous man, excavatiug among the ruins of our faith, dug up many glorious buried truths. First and foremost was Justification by faith. This truth bulked big in his eyes. To him it was almost the Alpha and Omega of the faith. We had almost said he made a religion of a doctrine. Holding this one grand truth too closely to his eyes he could not see much beyond it. It filled nearly the entire orbit of his spiritual vision. He went to his Bible and found his great world-regenerating doctrine. Had he gone to the same oracle when he asked the question, "How is this glorious truth of the new-birth, through vital union with a crucified and exalted Saviour, to be conveyed to the dying world?" he would have had the reply, "Not by might nor by power, but by *My Spirit*, saith the Lord."

When Christianity became corrupted the sequence was as follows: The apostles found synagogues scattered all over the Roman world. To these they went with the first offer of the Gospel. When rejected they formed a little synagogue of the few converts. These met under the chairmanship of the "ruler of the synagogue," and read and talked, and prayed to Him who *had* come. The polity of the primitive church was distinctly based on the Synagogue model. Degeneracy came by the gradual change from the Synagogue to the Temple as the model. As spiritual life died out, the Temple became more and more elaborated, and by and by there was added much of the heathen to make the foul apostacy the more complete. Thus was this apostate *Christianity* compounded—of *Christ*, *Judaism*, and *Heathenism*, in unholy union. The Reformation broke up this triplet. A grand and glorious work was done. The chains which bound mind and soul were struck off and thought went free. But in remodelling the polity of the church, while these grand men purged out all Heathenisn, they left their polity still based on the Temple—the officiating priests or clergymen, and the accepting laity—and not on the Synagogue. This naturally turned the current of their research for a propagative power to the Old Testament instead of the New. Nation after nation threw off the yoke of Rome and became "Protestant countries," with Protestant governments who held their own not by love, suffering and death, but by answering sword with sword, intolerance with intolerance. Had they gone to the New Testament instead of the Old they would have found the synagogue model of their Church—suffering their strength and the Holy Ghost their power. But they missed their way, and though they soon got tired of reciprocity in intolerance they forgot that the very genius of Christianity was the separation of the spiritual Jesus-loving Church, from the carnal Christ-rejecting world.

Thus matters stood just two hundred years after the Reformation. There lay the giant power—the power which was endued with Divine energy for the regeneration of the "whole world"—asleep in the lap of the Delilah of worldliness. Not shorn, (for, glory be to God, our miserable unfaithfulness does not change His purpose and promises), but lulled to a death-like slumber in her syren arms. At the beginning of the eighteenth century the first indication of a change from spiritual coma began to show itself. The baptism of power revealed its presence among the Moravian brethren in 1713. Deeds of heroic devotion were done, and spiritual miracles were wrought. By and by Wesley and Whitfield, and others in America and on the Continent became baptized with the Holy Ghost and with fire, and the dawn of a better day for the dying world began to break. The eighteenth century was the time of dawn, and the first fifty years of this century might be likened to the break of day. The morning came when in '58 the Holy Ghost was poured out like a second pentecost, for that prayer meeting in New York gave back to Britain in a mighty revival wave (on the crest of which we are still riding), the blessing which the "Mayflower" carried to her shores.—(*Chr. Worker.*)

TELEGRAPHIC NEWS.

St. Petersburg, May 26th: The *St. Petersburg Gazette* denies that Russia is advancing towards Badakshan.

Berlin, 26th: It is officially announced that the Crown Prince suffers from an affection of the throat, and it is admitted that the only hope of a cure lies in the course of time.

Paris, 26th: M. de Freycinet has again been obliged to abandon the task of forming a new Cabinet, owing to the opposition encountered to the retention of General Boulanger in the Cabinet.

Zanzibar, 26th: Mr. Stanley and his party left Stanley Pool on April 29.

Constantinople, 27th: Sir H. Drummond Wolff has had a conference with the Ottoman Delegates regarding the details of the scheme for the re-organization of the Egyptian Army and the Finances, which matters will both be included in appendices to the Convention.

Paris, 27th: M. Rouvier has undertaken the formation of a new Cabinet.

28th: The appendices to the Egyptian Convention, referring to the Army and Finances, have been signed and the negotiations are now finished.

London, 28th: An agreement has been effected among the Powers (except Russia) who, replying to the circular note issued by the Porte regarding the selection of a candidate for the throne of Bulgaria, announce their readiness to exchange views. Russia alone declines to discuss the question at all.

Ottawa, 28th: Mr. O'Brien has left Canada. His mission is generally regarded as a total failure.—M. Rouvier is forming a Moderate Republican Cabinet with General Saussier as Minister for War, and M. Flourens as Minister for Foreign Affairs. The other portfolios have not yet been filled up.—The "Right" have promised their support to the new Ministry.

Brussels, 28th: The colliery strikes are extending to all parts of the country, and great military precautions are being taken in case of disturbances occurring.

London, 29th: Three-fourths of the Indian 4 per cent. Loan have been offered for conversion.

30th: The Queen's Jubilee will be kept in Dublin in the last week in June. Some member of the Royal Family will be present during the festivities.—General Saussier has declined to accept the post of Minister for War.—The Committee of the Imperial Institute have prepared a scheme which is approved of by H. R. H. the Prince of Wales, whereby the governing body will consist of 100 members, namely, 45 representatives for Great Britain, 30 for the Colonies, and 15 for India. Her Majesty will also have the power to nominate 10 members.

Paris, 30th: M. Rouvier has succeeded in forming a Cabinet. The members are mostly men unknown in the political world.—General Ferron, who was Chief of the Staff to M. Gambetta, has been appointed Minister for War.

31st: In the Chamber of Deputies today M. Rouvier read the programme which he proposes to follow.—In it he agrees to revise the Budget and to retrench the expenditure by sixty millions of francs.—As regards Foreign Policy he says it will be firm but prudent.—A motion of want of confidence brought forward by the Radicals was rejected by a majority of 146 votes.—A turbulent display in favour of General Boulanger took place this evening outside the Opera House, were a large crowd of several thousand people had assembled. Troops were held in readiness to protect the Elysee and the Foreign Embassies were specially guarded; owing to these precautions all passed off without any disturbance of the peace.

Constantinople, 31st: Sir H. Drummond Wolff has been instructed by his Government to remain here some weeks longer in order to discuss the further details in connection with the appendices to the Egyptian Convention, which are to provide for the passage of troops through Egypt in war time should the Canal be blocked.

London, June 1st: Sir West Ridgway is still at St. Petersburg, and is daily engaged in carrying on informal negotiations with the Russian representatives. English engineers are engaged in strongly fortifying Herat so as to enable it to stand a siege of sixty to ninety days.

Brussels, 1st: The colliery strikes are collapsing.

Havre, 1st: The s.s. *Saint Bernard*, which left Bombay on the 24th April, collided in the harbour here. Her cargo has been seriously damaged.

London, 2nd: At a meeting of the P. and O. Co. held yesterday, Mr. Thomas Sutherland, the chairman, referred to the recent loss of the s.s. *Tasmania*, and defended the employment of lascars in the Company's steamers, on the grounds that they were generally as efficient as and better behaved than Europern sailors. He also said that it was untrue that lascars were cheaper than Europeans.—Doctor Mackenzie will pay another visit to Berlin on Sunday to make a further examination of the Crown Prince's throat, concerning which considerable anxiety is still felt.

WHO IS MOTHER SEIGEL?

SHE is a lady who, by the merest accident, has made a most valuable discovery, and she is creating the wildest enthusiasm all over the country, and everybody is talking about her and asking

WHAT IS MOTHER SEIGEL'S REPUTATION?

and she tells them to read the thousands of letters, something like the following from Mr. Perkins:—

A WONDERFUL TESTIMONIAL.

"Grove Pharmacy, Ealing, W., Jan. 2, 1885.

"Your medicine must be the most wonderful discovery, for during my experience of more than twenty years, I never knew any proprietary or patent medicine in such universal favour and demand. It is simply extraordinary, and if I were to send you an account of every statement made to me in its favour, you would have to publish a separate book to contain my testimonials alone."

(Signed) "THOMAS J. PERKINS."

And then people ask—

WHAT DOES MOTHER SEIGEL DO?

GIVES RELIEF AT ONCE.

"59, Bloomfield-road, Plumstead,

"Jan. 7, 1885,

"I find the sale of your medicines increases every year, and everyone speaks well of them that tries them. I know a lady that attended the Female Hospital in Soho-square for some months, with pains in back and side, and bilious, and could take no food, but got no benefit from any of the medicines they gave her. Before she had taken all the contents of one bottle of your syrup she felt relief, and is now quite well.

(Signed) "W. K. BAKER."

THE EFFECT WAS MARVELLOUS.

"Medical Hall, Bangor, Jan. 5, 1885.

"I hear people constantly speaking very highly of Seigel's Syrup. There is a case of a young

married lady in Anglesey who had been suffering from stomach asthma for a long period, who had consulted some of the best physicians of the day, but without deriving any benefit. She was daily getting worse, but at last a friend persuaded her to try Seigel's Syrup. She procured a bottle, and the effect was marvellous; she rapidly improved, and now she is as strong and healthy as ever she has been.

(Signed) "H. LLOYD-JONES."

WHAT IS MOTHER SEIGEL GOOD FOR?

DOES NOT RESTORE THE DEAD, BUT SAVES THE LIVING.

Mr. J. W. SAVILL, of Dunmow, Essex, writes,—September 1884:—"I introduced your medicines into Dunmow almost as soon as they were brought out in London. I sold in a short time eighteen pounds' worth. I have known many grand cases of permanent cures; and, as yet, no case of failure. Notwithstanding many competitors, Mother Seigel's Syrup holds its own ground. I believe it a good medicine—it will not restore the dead to life, but it appears to save the living from dying.

A CASE OF GRAVEL CURED.

"Feltham. Jan. 6, 1885.

"It has alway given me pleasure to recommend your medicines to my customers, and the results of their use have invariably been most satisfactory. I could furnish you many testimonals. One case just now occurs to my mind. A constable of the police force of Toothing, S. W., where I for many years had a shop, was a patient of mine, suffering from a bad attack of gravel. He was persuaded to try 'Mother Seigel's Syrup.' He purchased a bottle at my shop, and by the time he had taken half of it he reported himself to me as quite cured. The effect was simply miraculous.

(Signed) "J. D. FLORANCE."

IS MOTHER SEIGEL RELIABLE?

Would respectable chemists write like the following if not?

SURGICAL OPERATION AVERTED.

MR. EDWARD CORKE, Chemist, writes:—"Your medicine maintains a steady sale in this district, and is well established in general favour. I know an old man, over seventy, who some three or four years ago was advised to submit to the operation for stone, He certainly was suffering from some distressing symptoms, and could scarcely walk. Instead of taking that advice he tried Seigel's Syrup, with the result that, after one bottle, he could walk about fairly well, and, having taken three or four 2s 6d bottles, he was completely cured He is still about, hale and hearty for his years. If any of the symptoms of the old trouble come on, he takes a few doses of the Syrup, and all is well again."

PASSENGERS SAILED

Per P. and O. Str. *Bokhara*, May 31:

For London—Mr and Mrs E Spinner Mr Barbiers Mr E J Moore Col Tillard Mr Anthony and child Mr Roberts Rev F Hill Mr Kennedy Mr W C Rennie Mrs Gibbons Mr J Haynes Mr E Sage Mr G Reed Mr J March Mr J Pitkin Mr J Walker Mr W Cox Mrs Hepburn and child and Mr Gostling

For Brindisi—Mr O Fiedler Mr Calvert Mr O Thackwell Mr C L Grie bach Mr Begbie Mr Ellison Mr T Lang Lieut Whitehead Lieut English Lce Corpl J S Calvert Colr Sergt Hepburn Sergt Millard Colr Sergt Maber Sergt Jenkins Capt Tickner Mr Krieg Mr T Balst Major Francklyn Capt G O Brien Carew C I E Maj-Genl Miles and Mr Miles

For Venice—Mr J H B Hallen H H The Gaekwar of Baroda H H The Maharanee of Baroda 8 ladies and 36 followers Mr and Mrs F A H Elliott and Mr Thacker

For Aden—Mr Doffy

Per Str. *Raffaele Rubattino*, June 1:

For Genoa—Mr John D Pigott Lieut and Mrs Montanaro one gentleman Surgeon-Major Waters Mr and Mrs Phelps Mr Maguire Captain Lister Sister Annetta Sister Secundina Mr F Sarasti one gentleman a lady and two children Mr Ernest Zallinger Mr Jules Zugler Mr E B Clark Mr and Mrs J O'Connell and daughter Mr Muirhead and Mr Engelke

PASSENGERS ARRIVED

Per P. and O. Str. *Australia*, May 30:

From London.—Capt and Mrs Kensington Mist Waddington Lieut Herbert Lieut Maitland Lieut Curtis Lieut Buchanan Lieut Grant Lieut Bell Lieut Batten Lieut Lowry Miss Reid Mrs Bradstreet Mrs Cumper and infant Mrs Street and infans Lieut and Mrs M B Lloyd Mr P Kavasjee Mr W Holt Mr J Seville Lieut Creagh Lieut Baker Capt Macdonald Mr S N Mahomed Mr K Buksh Sister Ethel Tister Dorothea Mr A Blackburn Mr Falle

From Venice—Mr and Mrs Rice

From Brindisi—Mr H C Rund Lieut Merriman Lieut Col Maitland Col Manderson Major Fenwick Major Sergeant Mr A J Barry General Miles Mr Rose

From Suez—Major Watson

Domestic Occurrences.

BIRTHS.

PETERS—May 24th, at Bangalore, the wife of Rev. B. Peters, of the South India Conference of the Methodist Episcopal Church, of a son.

WEBB—May 31st, at Bombay, the wife of the Rev. J. D. Webb, of a son.

MARRIAGE.

KINGSBURY—REEL—May 23rd, in the Free Church, by the Rev. Mr Forgan, Edward Harrison Kingsbury, to Henrietta Catherine Reel.

DEATHS.

PRITCHARD—May 18th, at Sukkur, Sind, William Pritchard, of Bombay.

GILDER—On Saturday, May 21st, at Dehra-Dun (N. W. P.), Edward George, the dearly-beloved and infant son of Geo. K and Emily Gilder, aged 6 months and 13 days.

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Rev. M. Schaible,	13th	February	1888	7	10	0
Mrs. E. B. Vears,	8th	May	1887	6	0	0
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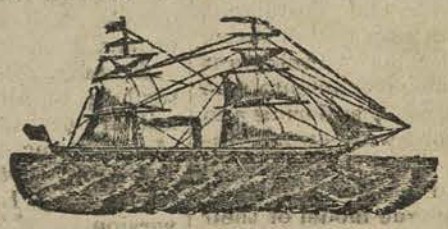

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highly appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes ; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing ; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband ; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery ; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them ; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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